TREASON, POPERY, &C. BROUGHT TO A PUBLIQUE TEST: WITH REGARD TO THE GROUNDS OF HIS MAJESTIES LATE...

TREASON,

POPERY, &c.

Brought to a

Publique Test:

With regard to the

GROUNDS

Of his Majesties late

DECLARATION

Concerning the

SUCCESSION

OF THE

CROWN.

——Fugère Pudor, Verumque, fidesque,
In quorum Subiere locum Fraudesque, Dolique,
Insidiæque, & Vis, & Amor sceleratus Habendi.

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THE INTRODUCTION.

BEfore I come directly to discover and insist upon the *Main* of my Design, it may not be improper perhaps, previously to exhibit such preparatory *Definitions*, and *Refutations* of Erroneous Opinions, as are of natural *Tendency* toward clearing the way to the *Gress* of the Important and Comprehensive *Subject in Agitation*. And to begin with *Policy*: It may be termed an *Art* consisting of certain genbral and fundamental *Rules*, for the Government of a *Community*. For as *Architecture* contrives, and draws out the *Model* of a *Building*; so does *Policy* lay down a proper *Scheme* of a *City* managing and determining *Controversies* about Partitions, Marriages, Laws, Subjection, Contracts, and Punishments.

I shall in the next place, proceed to distinguish betwixt this *Political Art* and the *Gospel*, in order to crushing that dangerous Opinion, that makes the *Gospel* to be meerly a *Political Doctrine*; according to the Prescriptions of which all *Governments* ought so be established. This Errour has cost divers *States* very dear, by prompting *mistaken Zeal* to seditious Violences upon the *Civil Regiment*, under colour of reducing it to *Gospel Rule*. In such Instances this Age has been most unhappily fruitful. So that to clear the Point, I shall serve my self of the *similes* of *Physick*, betwixt which *Profession* and *Gospel Precept*, there is equally as wide a difference, as betwixt the *Gospel* and *Policy of State Piety*, 'tis true, is a main Branch of a *Physician*'s Character, and so is it of a *Prince*'s too. But yet the *Arts* themselves cannot be said to have any direct Relation to the *Gospel*. For *that* reveals Eternal *Righteousness* which the Heart conceives by *Faith*, and at the same time enjoyns *Obedience* to the *Civil Sanctions* of the several *Countries* wherein we live.

Civil Policy and Physicks *are of equal distance from the Gospel*

The Gospel approves of all Reasonable Forms of Government.

OUTWARD Action is the Object of Policy; as treating of Property, Succession, Commerce, and the like, which do often vary, according to the *Genius* of each respective *Nation*. The *Persian Laws* differ from those of *Athens*, and the *Roman* from *both*; and as a *Christian* not only fashions his *Habit*, but also computes the *Time*, according to the practice of the place he abides in; so may he lawfully submit to their *Civil Institutions*. When the Prophet *Esdras* was in *Persia*, he decided matters by the *Laws* of that People; and when at *Jerusalem*, according to the *Jewish*. In *Palestine* the *Centurion* observed the *Jewish*, in *Rome* the *Roman Laws*. So that it seems manifest, that *such* things do not more affect or depend upon the *Gospel*, than do *variety* of *Habits*, and of *Computations*. Were this Important *Distinction* effectually inculcated it would not a little promote the Ease and Reverence of the *Magistrate*. For it would defeat the Attempts of such as project the *perfecting* of the *People* in their *Allegiance*, by malicious *Descants* upon *Subsidies*, *State-Grievances*, *Hereditary Rights*, *Perogative*, and *Penalties*. You shall hear them prescribing to *Tythes*, and branding that *Contract* with *Impiety*, which the *Law of Nations* warrants the *Legality* of. *Wickliff* has mightily bestirr'd himself about non payment of *Tythes* to Dromish *Priests*. *Capuo* shekles for *Princes* to entail their *Revenues*. *Taxes Xenophon* calls *Harpyes*; and others, the *Publicans Racket*. The *Libertine Anabaptist* condemns all *Judicature*, and the subtil *Presbyter* too much *Idolizes* the *Geneva Platforme*. Now these Erroneous *Novelties* have still been fatal to all *Publick Quiet*. So that it concerns every *honest* man to fortify himself against such *Delusions*, under what *Mask* soever presented. And this he cannot better do, than by an entire *reliance* upon this sure *Principle*, *That the* Gospel *takes Cognizance of the Integrity of the* Heart; *and, without interposing in* Humane Injunctions, *permits all such* Forms *of* Government, *as are agreeable to* Right Reason. *As it approves of* Architecture *and* Physicks, *which are founded upon the same* Basis

FEW

FEW or none of the *Eccleſiaſtical Writers* have taken notice of this material *Difference*. And upon this ſcore the *Popes* have been encouraged to invade *Empires*, and to arrogate a pretended *Power* of diſpoſing and tranſferring of *Crowns*, at pleaſure. I cannot too often therefore inſinuate, *That all* Laws *and* Conſtitutions, *not diametrically oppoſite to the* Reſults *of uncorrupted* Reaſon, *the* Goſpel *of Jeſus of* Let us then conſider, that if a *Divine* ſhould ſet up for a *Phyſician*, every body would laugh at him, for *thruſting his Sickle into another mans Harveſt*. If ſo, how *mean* muſt be the *folly* of thoſe *baſe* people, that before they be well acquainted with the Common *Aphoriſms* of *State*, will undertake for *fodering* the *Plans* of *Governments*? The *ancient Laws* will not ſerve their turns; and therefore muſt be aboliſh'd, to make way for the Introduction of *New* ones, even a *Hundred* for *One* too. So true is *that of Plato*, to *abrogate* old Laws, *is to cut off the Head of an* Hydra. Remove ye any of the *main Pillars* in a *Building*, and the whole *Fabrick* falls to the ground. Even ſo the *Change* of *One Fundamental* in a *State*, is, for the moſt part, attended with the *Deſtruction* of *all* the *reſt*. Oh! the horrid *Confuſions* that are uſually *Conſequential* to ſuch Proceedings! Nay at the very beſt, *mutation* of Government *does ever include the* greater Evil. And therefore have all able *Statesmen* ſo unanimouſly contended againſt ſuch *Innovations*. *Frederick* Duke of *Saxony* (a Prince of exquiſite *abilities* in the *Art* of *Governing*,) would, with his **Es macht bewegung**, ſtill be thwarting theſe *State Projects*; implying by the Expreſſion, that *Magiſtrates* ought to be particularly careful in their Proviſions againſt things that tend to ſtirring of *Commotions*, and *Jogging* of *Publick Humours*, which are *raiſ'd* in a *moment*, but *ſettle* not tightly upon their *Lees* again, in a *whole Age*.

Innovation in Fundamentals, by all means to be eſchew'd

A Reprehenſion of all ſeditious Outcries *for undue* Reformation.

SOCRATES upon the very Entrance into his *Politicks* baniſh'd all *Poets* his *City*. And it were to be *wiſh'd* at leaſt, that all the *Sons* of the *Miniſtry* would duly reflect upon the *Duties* of their *Function*, for then they might eaſily diſcover *State matters* to be utterly *Foreign* to *Their* buſineſs. So that they would more vigorouſly intend the *Preaching* of the *Word* upon the Subjects of *Faith* and *Repentance*, *Charity* and *Obedience*. "What have we to do "(*they would ſay*) with the *Actions* of *Princes*, or with *De*"*ſcants* upon the Conveniences or Diſadvantages of *Civil* "*Sanctions*, and *Forms* of *Rule*? Let *Monarchs* Enact *Laws* "for the Reſtraint and Puniſhment of the *Profligate* and "*Mutinous*, and ſecure the *Publick Tranquility* by *Courts* "of *Juſtice*, and *Examples* of *Terrour*. They would underſtand the *Text*, *The Kings of the Gentiles exerciſe authority, but it ſhall not be ſo with You*, to be an expreſs *Prohibition* of all *indirect Endeavours* toward the *annulling* of *Humane Ordinances*, and *of Uſurpations* upon the *Rights* of *Princes*. "Our *Duty* (*they would cry*) is *humbly* to "*ſubmit* to them *our ſelves*, and to teach the like *Obedi*"*ence* unto *others*. In ſo doing we ſhall trace the *Exam*"*ple* of our bleſſed *Saviour* and his *Apoſtles*, who *repeal'd* "none of the *Roman Laws*, nor intermedled in *Caſes* De"rogatory from the *Juriſdiction* of *Common-Wealths*, but "ſpent their days in Communicating to the *Faithful*, the "knowledge of the *True God*——But upon this *Theme* I have been more *copious* in another place.

That the Goſpel approves of Civil Ordinances

IT is not every one that has the *Grace* to build upon that *Eternal Righteouſneſs* which the *Goſpel* recommends. So that the *Univerſal Good* neceſſarily requires an Eſtabliſhment of ſuch *other* Methods of *Diſcipline*, as may be

be effectual to correct the Licentious *Outrages* of the *Disobedient* Now as the *Gospel* well enough likes of *Tillage*, *Architecture*, and all other *Crafts* of immediate relation to *Humane Welfare*; can it be imagin'd that it should refuse its *Approbation* to such *Ordinances*, and *Political Constitutions*, as are Consentaneous to the Dictates of *Right Reason*? No surely! But it is the *Divines* Province to clear *this* matter, that so neither the *Magistrate* nor the *Subject*, may plead *Ignorance* of their respective *Charges* *Princes* are to hold, that they were plac'd in those *High Stations* by the Hand of the *Almighty* to *whom* they are continually to apply themselves for *assistance* and to respect *his Glory* in all their *Consultations* The *People* are enjoyn'd a *Faith*, that as this *Terrestrial Globe* the *Refulgent Body* of the *Sun*, the *fertility* of the *Earth* for the nourishment of its *Creatures*, and the constant *succession* of the *Seasons*, were made, and constituted, and do still subsist by the *Virtue* of an *Omnipresent Being* So by the same *Immortal Power* do *Kings* Reign as *Gods Substitutes*, and *Laws* are Enacted for the benefit of *Mankind* Nay, mark it well, and a more *Immediate Providence* may be observ'd in the *preservation* of *States*, than in the *support* of *Nature* her self For how were it possible for a *Politique Body* to bear long up against the rage of *Satan*, and the inveterate Persecutions of his *Misereant Agents*, unless by a constant *Flux* of Heavenly *Influence*, secur'd from *Dissolution*? by this now it is evident, that the *Almighty* Espouses the *Protection* of *Governments* owns *them*, and the *just Vengeance* which the *Prince* inflicts, to be truly *his* By *I have said ye are Gods*, (in the *Psalmist*) plainly appears, that *Kings* are of his own *appointment* *I have* said, implying as much as, *I have made them*: And *ye are Gods* refers to and denotes the *Divinity* of their *Office as God's Vicars* S *Paul* also, *Rom* 13 declares *Civil Ordinances* to be a *good thing*

WERE but these *Truths* rightly instill'd into the minds

minds of the *People*, How would they enhance a *Veneration* for the *present Laws* and *Law-givers*? and instead of *Precarious*, (which *some* do impiously suggest *it* to be) found *Obedience*, according to *Holy-Writ*, upon *Obligations* of *Conscience*

Advice to the Ambitious

O H! the Wretched *State* of *those* Men, that sacrifice their *Quiet* to their *Ambition*, that compass *Sea* and *Land* to gain their *End*, and that know no *other measure* of things *Just* and *Honest*, than as they *more* or *less* administer to the *Gratification* of their *Desires*! If neither the *Writings* of the *Fathers*, nor the *Examples* of many *Great* but *Unfortunate* Men, are sufficient to work in them a *Reformation*: At least let them hear *Demosthenes* upon *this subject*, crying out, *If I could renew my youth, and be certain of arriving at the* Highest Offices *ever and above, yet would I rather chuse to be my own Executioner, than concern my self again in any Publick Administrations*. Nay, let them further *seriously* weigh it: that although *God* is ready, in time of *Danger*, to *help* such as are *Lawfully* call'd forth to so eminent a *Station*; yet cannot those, who, by *Illegal means*, do Grasp and Usurp *Authority*, be able to promise to themselves any such *protection*.

On the first Book of Aristotle's Politicks.

AS *Private Manners* are the *subject* of *Ethicks*, which from *Nature* infer the Reasons of *Virtue*: So *Policy* disputes of *Civil Society*, and the *Duties* of it, deducing its *Rules* from *Natural Principles*.

FIRST, *Aristotle* draws the *Original* of *Society* from the Coupling of *Man* and *Woman* in *Wedlock*. *Hence* a *Family*, and from *That* a *City*.

THEN, From the Faculty of *Speech*, which were *useless*, but for mutual *Commerce*; and from that Rule,

Nature

Nature makes nothing in Vain, he concludes, That *Man is inclin'd to* Society *as well through motions of* Nature *as of* Profit.

HE then subjoins an *Encomium* of *Civil Society*, in words to *This* purpose. "The *first Instatutor* of *Society* and "*Government*, was thereunto induced both by *Reason* and "*Necessity*. For as *Man* (in his *Natural Perfection*) is the "Noblest of *Creatures*; so divested of *Law* and *Justice*, he "is infinitely the most *pernicious*. For all the Salvage "*Outrages* imaginable (we see) do commonly attend upon "a malicious and depraved *Will*, possess'd of Power. *Man's* "*Natural Weapons* are *Prudence* and *Virtue*, which yet "are frequently *abus'd* to *ends* never intended by the *first* "*bestower* of them. Without *Virtue Man* is the most *cruel* "and *sensual* of *Brutes*; only by *Natural*, or *Habitual Ju-* "*stice*, he is reclaim'd into *Gentleness* and *Civility*.

I HAVE often hinted, That if it were barely for his *Method* sake, (in which he is singularly excellent) *Aristotle* is worthy to be read and noted; because from *him* only (I think) is to be learn'd the *skill* of digesting our *Thoughts* into an exact and graceful *order*.—— Now as other *Arts* do proceed from certain *Principles* discoverable by *Natural Light*, (as in *Geometry*, (for instance) the whole is *ever* bigger *than any one Part*, *things* equal *as to any* third, *are also* equal *among* themselves, *&c.*) so neither is this *Art* without its *Fundamentals* deriv'd from the *End* or *Being* of *Man*. *Viz.*

The Principles of Policy are derived from the Nature of Man.

'Man *is by* Nature *prone to* Society.
The first Band of Society *is the* Lawful Conjunction *of* Man *and* Wife.

TO *these* he subjoins *others*. As,

The Result of this Society *is a* Family, *consisting of* Parents,

Parents, Children, and Servants
In a Community *some must necessarily* Command, *and* others Obey.

FROM *Nature* likewise he derives the Causes of *Rule* and *Subjection*. "For as *some* Members of the *Body* (*says* "*he*) are made for *Servitude*, *Others* for *Direction*. So ought "the *wiser* sort of a *Corporation* to be advanc'd, and the "*weaker* to *shroud* themselves under their *Patronage*.

Command and *Obedience* are according to *Nature*. The *Ground* of *Civil Laws*.

BY the way, let me observe to you the wonderful *Ingenuity* of this *Passage*, where, by a *Survey* of the *Natural*, he so pertinently discusses the *Causes* of *Superiority* and *Subjection* in the *Body Politick*: for having laid open the *Original* of *Society*, he might thence fairly have proceeded to treat of *Government*, as intimating by that *Transition* the impossibility of a *Community*'s supporting it self, without the benefit of some *form* of *Civil Regiment*. And also, that as it is *Natural Impulse* that prompts us to the *Cultivating* of *Commerce*; so are *Command* and *Obedience* the *Legitimate Issue* of certain *secret Causes*, in the *Nature* of *Man*. Now it is the work of a *Philosopher* to remarque, and Comment upon such *common Rules* as are ingraven in the *Breast* of *Nature*. *These*, *Rhetoricians* term *Theses*, because, *they* being *supposed*, many *other* things do *follow* of Course. *Civil Laws* are the Result of such *Positions*, as *Hypotheses* to them (for Example) *Man cannot subsist without* Society. *Nor* Society *be maintain'd*, *without* Politique Order. *Therefore are* Laws *established*, *for the preserving of the* Publique Peace, *and the* Magistrates Authority, *Inviolable*.

The *Law* of *Nature* is a *Divine Law*, and so are the *Effects* of it, with Distinction.

BEFORE I go any further, let me caution you to observe, that the *Law* of *Nature* is truly a *Divine Law*. And that *all Decrees* relating to the Cherishing of *Mutual Commerce*, by sound *Consequence* deducible from *Nature*, are worthy

worthy the *Reverence* of *Divine Laws*, and as such, their *Authority* ought to be *vala'd* For as the *Eye* is Illuminated from *Above*; Even so is *Reason* also influenc'd with such a *Beam* of *Heavenly Light*, as Capacitates it to Discern things *necessary* to the *support* of *Humane Life* But hence as in no wise to be infer'd yet, that all the *Dreams* of *Philosophers* are to be respected as *Oracles* · For we must distinguish betwixt things deliver'd upon *good ground*, and the *contrary*, by the *Rules* of *Logique*: And what we find to proceed from *Categorical* Conclusions to pass an *Estimate* accordingly upon it The *Stagyer*, and *Others*, do Cavil upon many Ridiculous *Points*; Nay and there are, even in *Physiques*, and *Architecture*, sundry weak *Aphorisms*, which, upon due *Examination*, have been justly Exploded.— But I shall now return to *Consider* this *Profitable* place in *Aristotle* Having from the *Parts* of *Man's Body*, drawn an *Emblem* of *Soveraignty*, and *Subjection*, he gather'd from it *Two Kinds* of *Dominion*; from which, as from *Fountains*, the several *Forms* of *Rule* and *Obedience*, which the *Lawyers* sum up might be Deriv'd.

THE *First Kind* he calls *Despotique*. Parallell whereunto is the *Power* of a *Master* over his *Slave*, or of the *Soul* over the *Body* For as the Body is Void of any *Natural self Motion*, and sway'd by the *Influence* of the *Soul* So does the *Slave*, as not at his *Own Disposal*, entirely submit to the *will* of his *Master*. Thus *Halter'd Brutes* do necessarily follow their *Leaders*: And upon this Score perhaps it was, that the witty *Greeks* would have *Δουλος* to be of the *same Signification* with *Δουλεύω, to bind with Fetters* From *this Sort* does Issue the most *Absolute* and *Tyrannical* of *Governments*, where the *Prince* is under no *Restriction* of *Law*, but *Destroyer* and *Saver*, at *Pleasure* Thus *Arbitrary* were the *Kings* of the Ancient *Barbarians*. And so, at this day, is the *Grand Seignour*, the *Turks* paying a *Brutal Submission* to what ever That *Tyrants Lust* impoles upon them.

Despotical Authority *compar'd to* that *of a* Master *over his* Slave

Kingly Government defin'd, and compar'd to the Power of the Mind over the Appetite.

THE *Other Kind* he terms *Kingly* or *Civil*, where the *Prince* Submits to *Govern* by *Law*. A *Resemblance* of *This* we may find in the *Command* which the *Mind* exercises over the *Appetite*; *Moderate*, not *Rash*, or Irregularly *Coercive*. From *This* do flow those *well temper'd Forms* of *Regiment* which we shall Amplify upon in the *Third Book*.— Now, by what has been layd, we may collect, that, The *Duties* of *Government* do consist in providing for the *Welfare*, and *Security* of the *Subject*. Even as the *Appetite* is directed by the *Mind* to the *Choice* of such things as may contribute to the *Health* of the *Whole Body*. He *next* brings in that Vulgar Maxim, *Men of the* Cleareſt Merit, *ought Naturally to preside over the more* Unworthy. Take notice here, that he *shapes* his *Model* of a *City*, according to the *Patern* of a *Family*. The *Authority* of a *Master* over his *slave*, in his *Oeconomical Discourses*, he makes to be *Despotical*; over his *Children*, *Kingly*; and over his *Wife*, *Civil*; which is a *Temperate sort* of *Regality*.

Aristotle's *Assertion of* Natural Bondage *how to be understood.* With Reflections upon the Libertines *of our times.*

SOME have undertaken to censure *Aristotle*, for saying that there are *Slaves* by *Nature*; when as the *Civilians* speak of *Bondage* as a *Contrary* to it, and will have all to be *Free* from the *Beginning*. But this *Contradiction* may thus be salv'd: *Aristotle* has respect to the *Cause*, *They* to the *Effect*, or a certain *Form* of *Servitude*. With *Him*, *Bondage* is an *Impotency of the Mind*, that *Naturally* requires the *Tuition* of *Another*: But *They* understand by it *the Condition of the* Conquer'd *under the Lash of the* Victor. Now *Aristotle* opposes those that would have *his sort* of *Bondage* to be *against Nature*, when the *Cause* of it (*Incapacity*) is purely *Natural*. Nay, and advises the reclaiming of such distemper'd Persons, by perswasion or otherwise, as may most conduce to the Publick Good. *For who would not approve* (he adds) *the lancing or lopping off of a* putrify'd Limb, *to secure the* Body *from a* Gangrene? But to pass over that *Reasonable Inference* from a *Survey*

of

of the respective *Members* of *Man's Body*; I mean, *the more* Perfect *have a kind of* Natural Preheminence *over the more* Infirm; without applying it to this purpose, which yet might pertinently enough be done: What can be more *Express* in favour of this *Assertion* of *Natural Bondage*, than the *Fifth Commandment*, *Honour thy Father and Mother*? It is not therefore without *Reason*, that the *Philosopher* reprehends the *Intemperance* of a great many, who being transported with an inordinate *Thirst* after I know not what *Phantasm*, which they call *Liberty*; do extravagate in their *Invectives* against that *Subjection* which the *Law* of *Nature* both approves of and commands. And this *Reproach* will also inevitably fall upon the *Seducers* of *Our* Times; who do make use of the *same* wretched *Pretence* with the *Other*, to invegle the Unwary *Multitude* into *Disobedience*, and affirm *Subjection* to *Princes* to be repugnant to the *Gospel*. But let me tell These men, and all the *World* too, that the *Gospel* has not abolish'd the the *Fifth Commandment*; and is so far from *Disallowing*, that (contrarily) it positively *asserts Rule* and *Obedience*, as the *only* means to preserve *Peace* among *Mankind*, and the *Universe* from *Destruction*. Enjoining its *Professors* a deference to all *Civil Sanctions*, as the *Gifts* and *Blessings* of the *King of Kings*.

ARISTOTLE now falls again upon *Oeconomy*: *First Defining* a *Family*, and, *Then* proceeding to a *Provision* for the *Support* of it. In order hereunto, he propounds *Three* several ways: *One* of them *Natural*; and the *Other two* the Product of *Invention*. *Several ways for maintaining a Family.*

THE *Natural* he makes to consist of *Grafery*, *Tillage*, and *Hunting*. He subjoins *Plundering* too; which *Nature* (he says) perfectly abhors in any other Case than that of *Lawful Wars*; which the *Corruption* of the *World* has introduced a *Necessity* of, for the securing to every *The* Natural *ways threefold.*

man his *Right*, against *Incroachments*.

Traffique; what kind of it *Natural*

THEN he suggests *Traffique* as a *Fourth Branch* of this *Root*; by which, with the *Overplus* of our *Own Growth*, we supply our selves, from *Abroad*, with what we have *Occasion* for. This way of *Bartering*, he terms *Family-Traffique*, and prefers it to the Use of *Money*, as more Eminently contributing to the *Necessities* of *Human Welfare*. Such Methods of *Merchandizing* are now, in *Germany*, observ'd by Men of *Note* only, to whom, any *other* is accounted *Dishonourable*.

The *Artificial* ways *Retailing* Censur'd.

UNDER the *Head* of *Invention*, or *Art*, he Couches *Skill* and *Industry*, (with all the *Effects* of them) which we ought not to be sparing of. The *Craft* of *Retailing*, (the main Prospect whereof is *Gain*,) he reckons upon as *Mechanical* and *Servile*; Objecting against it as *Infamous*, because it tends to the *Grievance* of the *Necessitous*, by substituting a *False*, and scandalous *Third* End of Commerce (*Lucre*) to the *Two Genuine* ones, *Use*, and *Necessity*.

Usury condemn'd, as *Unnatural*.

ARISTOTLE places *Usury* among the Inventions of Art too, for the maintenance of a *Family*; but yet taxes it as *Unnatural*, in regard the *Original Design* of *Money* was not that it should beget it's *Like*, but only to be a *Medium* for determining the Value of each *Commodity*. Now *Usury*, on the other side, is a kind of *Excise* upon the *Borrower*. Or, a *Spell* over and above the *Principal*, in consideration of the *Loan* of it. His *Own* words, so often quoted by *Authors*, are of this purport. "*Usury* (says he) "is justly Censur'd, because Opposite to the *Primitive End* "for which *Money* was Coyn'd, which was *Convenience* "in *Traffique*, and not *Self-increase*. But here, *Money* begets "*Money*. *Usury* is term'd *Fœnus* by the *Latins*, because "*Off-springs* do mostly Resemble their *Begetters*. Where-"fore this way of scraping Wealth, is to be deem'd, of all "others, the most contrary to *Nature*. To this, *Learned*

men

men have added other *Arguments*. As *First*; Where the *Vſe* of any thing is the *Conſumption* of it, the *Vſe* is inſeparable from the *Thing* it ſelf. But in *this Caſe* the *Vſe* is wholly diſtinct from the *Subſtance*. Therefore, againſt *Nature*. And *again*, Things naturally *Barren*, ought not to be eſteem'd *Fruitferous*. But *Vſury* requires Gratifications for *Money* as *Fruitferous*, tho' in its *own Nature* it be intirely deſtitute of any *ſuch Quality*. Therefore—— But yet in letting out of a *Farm*, 'tis Juſt to expect a Reaſonable allowance for't; becauſe *Ground* is *Fruitferous*.

Vſury ought not to be made a Trade of, among Chriſtians.

TO thoſe *Modern Writers* who ſtart the *Queſtion, whether a Chriſtian may lawfully put out Money to Vſe*; I briefly anſwer, That as *Chriſtians* do partake of the Benefit of other *Political Eſtabliſhments*; ſo may they ſafely make ſuch *Bargains* and *Contracts*, as the *Laws* do adjudge to be *Honeſt*. Now 'tis true, that the *Old Imperial Laws* permitted *Vſury*, but yet they never undertook for the *Honeſty* of it. And who is ſo weak as not to underſtand the Difference of a *Toleration*, and an *Approbation*? It is no more to be expected that the *Laws* ſhould extirpate *all Evils* out of a *State*, than that a *Phyſician* ſhould cure *all Diſeaſes*. But as *he* prohibits any *Medicines* at all, in ſome *Diſtempers*, for fear of *Irritation*. Even ſo is *Policy* fain to diſſemble with ſuch *Vices* as having been Authoriz'd by *Antient Cuſtom*, are not removable, but at Great *hazzards*. I am indeed wholly againſt a *Chriſtians* Trading in *Vſury*; and would adviſe him to any *other* Courſe of Life, that is *Commendable*. There are yet another *ſort* of *People*, that ſpend themſelves in *Tragical Declamations* againſt the common ways of *Contracting*, in uſe amongſt *us*. But alas! Theſe *Forward* men do not conſider, that *Cenſures* and *Judgments* of this *quality* are not for *private Perſons*, or *Preachers*, to concern themſelves in; but do ſalt under the Peculiar *Cognizance* of the *Magiſtrate*, from whom, what

what is allowable in *this matter*, is to be learn'd; and whose *Sentence* is *Definitive* in all *such* affairs. But Preachers are more especially blame-worthy, for intermedling in these kind of Bus'nesses, And much the more so, if they pronounce *Determinations* contrary to the *sense* of the *Laws*: It being their Duty to Preach up a *Religious Observation* of them; and that all *Bargains* are *Just*, which *Authority* declares so to be. For when the Reverence and Dignity of the *Law* comes once to be impair'd by such Unwarrantable Proceedings, Endless Tumults, and Confusions do inevitably ensue, in a *Commonwealth*. But neither yet, on the other side, are the *Laws* to be construe'd in an *Over rigorous*, but in an *Equitable Sense*, with Indulgence (now and then) to *particular Seasons*, and *Cases*. For things that are *Just* are bottom'd upon a *Mean*, which issues from *Amicable* and *Healing Principles*. And where *Positive Reasons* are wanting, *Probabilities* ought to satisfie: *Extreme Justice being the most Inhumane of all Injuries.*

On the Second Book of POLITIQUES.

THE *Second Book* is mostly taken up with an *Historical* Account of the divers *Frames* of *Policy*, Extant in the *Author's* time. And *begins* with *Plato's*, who makes *Socrates* to be a Favourer of his *Model*, which *Levels all* things (not Excepting *Wives* and *Children*) *in Common*. Now *Aristotle* produces Arguments to prove the *Impracticableness* and Unnatural *Drift* of this *Doctrine*. I all along design'd the *Reader* this *Advertisement*, which I would have him both Relye upon, and Consider; *Viz.* that the *Division* of *Substance* into *Property*, and the *Institution* of *Matrimony*, are the *Ordinances* of God, which all the Power of *Man* is as Incapable of Evacuating as of altering

altering the *Seasons*; Summer, Winter, Night Day; the Course of the *Sun*, or the Motions of the *Planets*. And an *Ignorant* sort of People there are, that Phansying *Providence* to have no hand in the Establishment, or Conservation of *Governments*; and taking Offence at some slight Inconveniences therein; will needs be busying themselves in forging *new Forms* of *Regiment*, and crying down the *Old*, upon a Pernicious *Opinion* that *Governments* are *alterable*, according to the *Caprichoe* of *private men*. This *Error* ought forthwith to be abandon'd by every *good Christian*, and a firm *Belief* entertained in its stead, that the *Almighty* Eminently *superintends* in all *States*. And that the *present Government* Establish'd, is *Immutable*, upon pain of *His* High *Displeasure*.

RIGHTLY now does *Aristotle* judge that the *Division* of things into *Propriety*, is agreeable to *Nature*; And the *Civilians*, that *It is a Branch of the* Law *of* Nations. But the Inconsistency of *Plato's Institutions* with *Right Reason*, is palpably manifest. For as *Murther* is an *Abomination* to *Nature*, so does *Reason* Evince *Promiscuous Copulation* (as diametrically Opposite to *Wedlock*) to be Brutishly *Unnatural*. For an *Incertainty* of *Offspring* must needs be the Consequence to a *Prohibition* of *Marriage*; and therefore an *Incertainty* of *Childrens* Maintenance, and Education. Besides, if the *Issue* be *Uncertain*, there can be no distinction of *Blood*, or respect to *Consanguinity*. All this *Nature* utterly abhors; and the *Scripture* says, *A man shall leave his* Father *and* Mother, *and cleave to his* Wife, &c. Objections to *Plato's Politiques*, that recommend a *Community* of all things.

THERE is the same facility of *Proof* in the matter of *Partition*, also. For if it be true (as daily Experience proves it to be) that *Idle People* would never take pains for a *Livelihood*, if their Necessities were supply'd out of the *Propriety*, agreeable to Nature.

the *Common Stock*; If it be true that the *Covetous* and *Ambitious*, by seizing upon the Possessions of the *Weaker*, would be continually Violating the *Bands* of such a *Community*, and filling every Corner with Confusion, and Bloodshed: the Reasons for *getting* an *Estate*, and for laying *all in Common*, cannot but be Vastly Disproportionable. Since now we are born with *Passions* and *Appetites* of all kinds, How were it possible for *Humane Nature* to Subsist, without the wholesom *Effects* of this *Division of Substance!* With such like Irrefragable Arguments does he Obviate *Plato's Opinions* upon this *Subject*: And yet have not these Monstrous *Absurdities* been without their *Favourers*, even in *Our* Times, and some of them *Divines* too, (but such as were Unsound, and wholly given up to *Novelties*) that have not stuck to affirm *all things* to lye in *Common* by *Divine Right*. An *Error* the most Gross, and Unhappy, imaginable! For upon the admittance of such a *Position*, can we ever hope to keep *Clear* of those wretched *Bigotts*, that blindly fall upon the *ferving* of *Satan*, for *God sake*, by invading the *Rights* of their *Neighbours*, and propagating Distractions, Rapins, and Calamities, where-e're they get *footing?* Now how a *Tenet* productive of such horrid *Impieties* can be Consonant to the *Peace-breathing Inspirations* of the *Holy Gospel*, that Commands *Obedience* to *Political Constitutions*, and prohibits *Theft*, as a *Mortal* sin; I defie the most *Partial Admirer* of this *Doctrine*, to Determine. But if now, on the *other* hand, we cast our Eye upon the Advantages Issuing from *Property*; and withall consider the *Distinct* 8 of the *Decretals*; *Viz.* "By means of *Kings* and *Rulers* upon "*Earth*, the *Almighty* has vouchsaf'd to *Mankind* the Bles"sing of *Laws*, and *Government*: to any Unprejudic'd Person there will appear sufficient *Ground* for the support of this *Warrantable Position*; *Property, and Division of Substance, a of Evangelical Establishment*

SOME

SOME there are, I know, that have endeavour'd to qualifie the *Harſhneſs* of this *Vote* for a *Community of all things*; by appropriating it to the *State* of the *World* before *Natural Corruption*. But alas! what can this ſorry *ſubterfuge* make againſt *Us*, or advantage *Them*, ſhould it be granted? For we are diſcourſing of the *preſent Condition* of things, under *Original ſin*. Beſide that not one of all the *Ancient Lawyers* ever pleaded *Natural Right* in favour of any ſuch kind of *Community*. But are *Poſitive*, on the *other* hand, that *what in the Beginning was* No bodies, *Nature beſtow'd upon the* Firſt Poſſeſſour. So that *Property* is moſt evidently agreeable to *Right Reaſon*; and *that*, is, the *Law* of *Nature*. This may ſerve as an *Antidote* againſt the Infectious Influence of this Pernicious *Policy*, which might otherwiſe, probably, prevail upon the *Unſteady*, and *Inconſiderate*, to their *Undoing*. Let me add this further, That 'tis one of the moſt Glorious *Excellencies* of our Chriſtian *Profeſſion*, that of a Reverential *Conformity* to the *Civil Eſtabliſhments* of the *Kingdom*. And that all ſuch *Principles* and *Practices* as tend to affect the *Publique Peace*, are an *Abomination* to the *Lord of Hoſts*. To thoſe now that by pretences of *Divine Right* do zealouſly cry up this *Community* of *all things*; Object the *Eighth Commandment*, *Thou ſhalt not* Steal. For by this *Precept* every one has confirm'd to him the *lawful Enjoyment* of his *own Poſſeſſions*. If the *Goſpel* be alledg'd to the ſame purpoſe; lay before them *Rom* 13. where S *Paul* affirms, that all *Legal Inſtitutions* are *Gods Ordinances*. And if they ſhall plead the *Law* of *Nature*, anſwer them with the *Dictates* of *Right Reaſon*, which ſuggeſt the *Impracticableneſs* of ſuch a *Project*. Becauſe the *Sluggard* would then *live* upon the *Labour* of the *Induſtrious*, directly againſt *Nature's Law*, contained in theſe words, By *the ſweat of thy Brows ſhalt thou eat thy Bread*.

Plato's Community Unnatural and Impracticable. *Arguments* againſt the preſent *Favourers* of it.

The danger of *Innovating*, in matters of *Government*. And the *Imperfections* of them, to be patiently born with.

AFTER *Aristotle* has given an *accompt* of the *Political Constitutions* of several *States*, (all which are Obvious in *History*) he comes then to speak of *Alteration* of *Laws*, which (though they should be somewhat *Inconvenient*) he is yet against any *Rash Innovation* in. In this *Point* now, all *wise men* do agree with him. Because (as *Ulpian* says well) there ought to be an *Apparent Prospect* of *advantage* to *Counterballance* the *hazard* of the *Change*. *Demosthenes* writes, that the *People* of *Locris* obliged all their Projectors of *Laws*, to offer their *Proposals*, with *Ropes* about their Necks, that in case the *Bills* were not approved of, all such *New-fangled Maggots* might be immediately hang'd out of the way. And *Herodotus* says, that no *Honest* man will *undervalue* the *Government* of his *Own* Country; because our *Natural Affection* for it, is so Insuperable, that had we the Liberty of *Choice* in the case, we should still prefer *it's Policy* to *that* of any *Forreign* one, though never so much the *Better*. Hither may be also apply'd *Ecclus.* which amplifies upon this *Theme*; and compares the *New-moulding* of a *State*, to the plucking up of a *Hedge*: where the *One* opens a Passage for all manner of *Vermin* to creep into the *Garden*: the *Other* Capacitates the *Loose*, and *Disaffected*, to Undermine, and subvert the whole *Political Machine*. A *Salve* to this *Sore*, I know none better, than a *Religious Assurance* of *Gods Over-ruling* in the *Establishment* of *Governments*, and *Laws*; to which, *Obedience* is as Indispensably *necessary*, as is any *other Christian Duty* whatsoever. If it be demanded how far the *Extravagancies* of *Laws* may be dissembled, *Aristotle* resolves the *Question*, in his *Ethiques*, where he teaches, that *Laws* ought to be founded upon *Right Reason*, to which, if any should happen to be so directly repugnant, as to administer to the *Vitiating* of *Nature*, all such ought to be abolished. But to be born with, on the *other* side, if the *Grievances* occasioned by such *Deviations*, be not

Insup-

Inſupportable. For as a *Left handed* man ſhould not, to his certain prejudice, be compelled to the Contrary *Cuſtom*, So neither ought *Laws* to be inſtantly Chang'd, becauſe they run not in the *Viſible Track* of *Nature*. And as *Phyſicians*, in their Applications to a *Diſtemper*, are particularly careful of not fretting the *Ill Humours* of the *Body*, So are there certain *Inſirmities* in a *State*, that will not endure the *Lancet*, but are only to be redreſs'd by *Patience*. I have been the more *Expreſs* upon this *Subject*; for that 'tis worth a mans while to be thoroughly inform'd in the *Neceſſity* of bearing with the *Weakneſſes* and *Imperfections* of *Governments*.

On the Third Book of Politiques.

ARISTOTLE, the beſt Contriver of *Method*, having obſerv'd all *Sciences* to be ſupported upon the *Baſis* of *Common Principles*; deriv'd the Original of his *Political Inſtitutions* from the *Natural Propenſity* of *Man* to *Society*. Of this *Society*, *Marriage* is the *firſt* Inſtance: Then comes on a *Family*; and from *That* proceeds a Neceſſity of *Command*, and *Obedience*. Having driven the matter thus far; he then perceiv'd, that a *City* would be the *Reſult* of a Connexion or Combination of *Families*.

PROPERTY, and *Fortune*, are the *Subjects* of his *Second Book*. In theſe *Principles*, now, are Comprehended a *Scheme* of the whole *Political Art*.

AS to the Buſineſs of this his *Third Book*; it is, to *Define* a *City*, and a *Citizen*; and to ſet down the ſeveral *Forms* of *Regiment*, that have, at any time, been *adopted* into any *State*. By the way, let me admonish the *Reader* to contemplate the *Profit* of theſe *Diſcourſes*. *Some* where-

of furnish Instructions for the *Menage* of *Trade*; *Others*, for the Decision of *Controversies*. And in his *Readings* let him also collect *Notes* out of each particular *Art*, and apply them to the service of the *Commonwealth*, and of his own *Private* — But to *Resume* my *Purpose*.

A *City* defin'd. And

A CITY, *is a Body of Men, in prospect of Mutual advantage, and security, Incorporated by a Law.*

A *Citizen.*

A CITIZEN, *is a Division of this Society; and capable of bearing Office in the Government of it.*

THE *Publique Weal* should be the Chief Aim of every *Individual*. As the *safety* of the *Vessel* is the *Care* of all the *Mariners*, however diversifi'd, and distinguish'd, in their *Stations*.

Policy; what it is.

POLICY, *is the Sanction of Legal Ordinances, as a Chard to* Authority, *and* Obedience, *in the Government of a Commonwealth.*

Policy is either *Sound*, or *Corrupt*; The *Sound* may be Branch'd into *Three Divisions*

I. MONARCHY; Or, *The Supremacy of a* Single *Person, in the Administration of a State, in order to the Publique Benefit.*

The *Corruption* of this *Form*, is the *Generation* of *Tyranny*. And it happens, when the *Common Good* is forc'd to Truckle under *Private Interest*. — The several *Kinds* of *Kingly Government* shall be exhibited, in another place

II. ARISTOCRACY: Or, *The Superiority of a few Able, Wealthy, and Honourable Members, in Civil Transactions, over the whole Body Politique.*

Of this *sort*, is the *Government* of *Norimberg*. And the *Degeneration* of it is term'd *Oligarchy*, where the *Publique*

Trea

Treasure is drain'd into the *Coffers* of a Ravenous and Incroaching *Party*. Thus far'd it with *Rome* (of Old, under *Sylla*:) And not much better, is the *present state* of the *Commonwealth* of *Erfort*.

III. DEMOCRACY, Or, *The People's keeping the Supreme Authority in their Own hands.*

The *Depravation* of this *kind*, may be call'd *Anarchy*; Or (according to some) *Democracy* stuff'd: when the *Populace* do support their *Creatures*, to curb, and Lord it, over the *Nobility*. This *Model* the *Boors* aim'd at in their *Tumults* in *Germany*: And much alike, is the Regimen of the *Helvetians*.

HERE it is usually controverted, which of these *Forms*, is the Best. Doubtless *Monarchy* is, if the Judgment of *Homer*; or of the *Persian Princes* (as set down by *Herodotus* in his *Third Book*) may be allow'd for *Current*. *Monarchy*, the best of these *Forms*.

IN this place also, do *Modern Commentators* argue upon the Necessity of *One* man's being *Universal Monarch*, over all the *World*, And some of them, taking the thing for granted, have conferr'd the *Title* upon the *Bishop* of *Rome*; and, by a Consequential Annexion, a *Power* of disposing of *Principalities*, as the *Toy* shall take him: And all this only as an *Appendix* to his *Office* of *Vicar*-General, in which they tell you (if you'll believe them) he was invested by *Christ* himself. To the *Truth* of the *whole matter*, they fairly cite *Gratian*, as an *Evidence*. This *Error*, I suppose, took its *Rise* from the Fallacy of the *High-Priests* annointing their *Kings*, in the *Old Law*: Thence inferring, that *Kings* were beholden to *them* for their *Crowns*. Hereupon they Reason thus: The *Gospel* is not of *Particular*, but *General*, *Intent*. The *Pope* is *Chief Pastor* of The *Pope's* Pretentes to an *Universality* of *Power*, overthrown by *Scripture*.

of all the *Churches*; Therefore is his *Secular Authority* Equal to his *Spiritual*. Beside that to *Anoynt*, (say they) is to *make a King*. These are the *Arguments* by which these men, that know there's *skill* in *Dawbing*, do endeavour to support the *Popes Right* to Summon, Chastise, and Dethrone *Princes*. Nay in truth of doing what he lists. And upon no better grounds, the *Roman Bishops* have often attempted upon the *Persons* and *Dominions* of *Kings* and *Emperours*. Nay so miserably have the people (by their *Implicite Faith*) been seduced with this Poysonous *Doctrine*, that for a long time it has been deem'd no less than *Heresie*, to question whether *Both Swords* (their own *Term*) *were Peculiar to his Holinesses Scabbard, or not*. If we do but search the *Scriptures* now, *they* will learn us quite *another Lesson*. *My Kingdom is not of this World* (says our *Saviour*.) And speaking to his *Apostles*, *The Kings of the* Gentiles (says he) *exercise Authority, but it shall not be so with You*. And a number of other *Texts* to the same Purpose. By all which it manifestly appears, that *Christ's* is a *Spiritual*, not a *Temporal Kingdom*, and consists in Vivifying and Directing the *Hearts* of the *Faithful*, by the *Holy Spirit*, in the way to *Salvation*; and not in abolishing of *Civil Sanctions*, ordain'd by *God* for the maintaining of *Concord*, and for the Punishment of the *Wicked*. The *Pastours Office* is further laid down in the words, *Go, Preach the Gospel*. For to *hold forth* the *Word*, with Integrity, to remit *Sins*, and to denounce Gods *Judgments* against the Incorrigible, are the proper *Branches* of his *Function*. His *Commission* not extending to *Tyrannical Usurpations* upon mens *Lives* and *Liberties*; but only to a Right Information of *Consciences*, in reference to the *Duties* of *Repentance*, and an *Honest Life*. But the *Office* of a *King*, on the *other* side, is, to establish *Laws*, for the Prevention, or Revenging of *Injuries*, done to the *Subjects*, and to execute *Justice* upon all kinds of *Offenders*. All this is contained

mined in *Rom* 13. *The Magistrate beareth not the Sword in vain; but for the encouragement of the well-doers*, &c. Now as *Wedlock*, however diversified from the *Gospel* is yet of *Gods appointment*; so *Empire*, though different, (it may be, from any pretended *Gospel Model*) is of *Divine Institution* also *He that sheds Blood, by man shall his Blood be shed* In which words (spoken to *Noah*) *Dominion* is confirm'd, to take *Vengeance* upon the *Violators* of *Natures Laws* And omitting the Suggestions of *Right Reason*, in favour of *Government*, the *Fifth Commandment* is positive for it; by Injoyning *Obedience* to *Parents*, and *Superiours*

THERE are *another sort* of these *Creatures*, that will needs have the *Supreme Authority*, to be *Originally* in the *People*; to whom they make the *Prince* to stand Obliged for it, as being *Their* proper *Gift* But this *Assertion* is Notoriously *Untrue* For *Kings* have a *Right* to *Command*, even over the *Unwilling*. Nor does their *Title* only flow from *Election*, but sometimes from *Hereditary Succession*, or else from the *Result* of Lawful *Wars*, *Conquest*.

The *Supreme Power*, not Originally in the *People*.

THERE is yet one *Sect* more, of these *Writers*; that reckoning upon the Necessity of an *Universal Monarchy* as certain; and observing the *Miscarriages* of their *Brethren* in placing it in the *Pope*, have endeavour'd to mend the matter, by attributing this *Latitude* of *Power* to the *Roman Emperour*. And to make all sure, sundry *Authorities* are produc'd out of the *Bible* As, *there went forth a Decree from* Augustus Cæsar, *that all the World should be Taxed* *Give unto* Cæsar *the things that are* Cæsars, &c But I answer in short; That 'tis a *Rhetorical* way of *Speech*, to put the *major part* for the *whole*: For these words cannot be Understood as *Influential* upon the *Universe* in *General*; but to concern those *Nations* only, which were at that time under the *Roman Yoke*. Nay the *Scripture*'

The *Roman Emperour*, an *Universal Monarch*.

Scripture it ſelf does elſewhere witneſs, that the time would come when this *Vaſt Body* of *Empire* ſhould be *Cantonized* into divers *Independent States*. So that it may reaſonably be *concluded*, that neither the *Emperour*, nor the *Pope*, have any juſt pretenſions to ſuch an *Univerſality* of *Dominion*. But, as there has Ever been *many*, and *Abſolute Commonwealths*, upon the Earth; ſo, at this day, is every *Monarch* entirely *Supreme*, and, within the Limits of his own *Kingdom*, *Uncontroulable* by any *Humane Power*. The *four* ſucceſſive *Empires* of the World, *Hiſtory* calls *Monarchies*. Not that they ever *had*, or *pretended* to, an *Univerſality* of *Rule*, but in reſpect only of the Large *Extent* of their *Territories*. It was the *Almightie's* pleaſure to caſt ſundry *ſmall Principalities* into *One Great Empire*, in order, poſſibly, to the more ſpeedy and Effectual *Propagation* of the *Goſpel*. We read that the *Knowledge* of the *True God*, became, on a ſudden, wonderfully ſpread over all *Perſia*, and *Aſſyria*, upon *Daniel's* being carri'd into *Chaldea*. And the Extenſive Greatneſs of the *Roman Dominions*, gave the *Apoſtles* an opportunity, and open Paſſage, to proclaim the *Evangel* far and near. Beſide that by this means God's *Omnipotence*, (in that all the Nations of the Earth are in his *hands*, to do with them as beſt pleaſes him) became manifeſted to the *Children of men*. Nay, and his *Juſtice* too; in the Diſmembring of Mighty *Kingdoms*, as a *Judgment* upon the *People*, for their manifold *Tranſgreſſions* againſt him.

The *Prediction* of the *Fall* and *Succeſſion* of the four *Monarchies* of the *World*, only to be met with in the *Bible*

LET it be here obſerv'd, that in the *Bible only*, the *Prediction* of the *Cataſtrophe* and *Succeſſion* of theſe ſeveral *Empires*, is to be met with. Certainly nothing can make more for the *Glory* of our *Chriſtian Profeſſion*, than the coming to paſs of thoſe *Revolutions*, at the exact time *foretold* in the *Scriptures*. Becauſe this *Conſideration* alone, is not only ſufficient to evince them to be dictated by *Gods*

Gods Infallible Spirit; but that the ſame *God* is the *Sovereign Diſpoſer* of *all* things, both in *Heaven* and *Earth*. Oh! that this *Reflection* might beget in us ſuch a Reverential Deference to our *Prince*, and *Government*, as may be worthy of *Him*, the *Vicegerent*; and of *It*, the *Handy work* of ſo *Omnipotent*, *Incomprehenſible* a *Being*.

Of the ſeveral ſorts of KINGS.

A KING (properly ſo call'd) *is a* Supremacy *of* Power, *Independent from all Earthly Authority*. Now the ſeveral *Kinds* of *Kingly Government* might, *Originally*, proceed from the diverſities of Diſpoſitions in the *Princes*; *ſome* of which merited, and preſerv'd their *Natural Right* to an *Unlimited Sovereignty*, *Others*, contented themſelves with a *Reſtrain'd* One. The *firſt* of theſe Kinds of *Regality* flouriſhed in the *Primitive Times*, when the *Princes Will* was his only *Law*, which yet he was eſpecially careful to direct, to the *Benefit* of his *People*. *Parallel* to *this*, is the *Domeſtique Authority* of a *Father* over his *Children*. This *Form* now ſeems to have much of the *Man* in't: but it is hardly practicable, I doubt, in this *Age* of *Corruption*, and *Lacentiouſneſs*. For that ſuch a *Power* falling into the hands of a *Vicious Prince*, would, in all likelihood, be perverted into *Tyranny*. But *he* is rightly term'd a *Tyrant*, that *Uſurps* an *Authority*, oppoſite to the *Municipal Laws* of the *Land*; and *abuſes* it to the Oppreſſing of the *People*, and to the promoting of his *own private Deſigns*, in direct prejudice to the *Publique Intereſt*. From a frequency of ſuch *Practices*, there ſprung a *neceſſity* of providing againſt them by the *Sanction* of wholeſome *Laws*; as a *Compaſs* for the *Magiſtrate* to Steer his Courſe by, in order to the *Publique Welfare*. By theſe means it was that this *other* ſort of *Kingly Adminiſtration* was brought into

Being,

Being, which yet, notwithstanding the Qualifications of *Laws*, does consist of an entire *Supremacy* of *Monarchical Lustre* and *Jurisdiction*. Some *Nations* indeed, went so far, as to constitute *Guardians* to their *Kings*, to keep them within Bounds. Such were the *Ephori*, among the *Lacedemonians*, who (says *Thucydides*) were impower'd even to *Imprison* their *Princes*, if they saw occasion. But these were not *Kings* in *Effect*, but only by *Equivocation*. And yet some Resemblances of this *Platform* are discoverable in the *Constitutions* of these *Times*. For *Germany* has its *Electours*; *France* had its *Princes* in the *Court* of *Parliament*, that were, as it were, *Ephori* to their *Kings*: And some Countries have *more of this*, others *less*. These *Threads* however are easily broken. Neither, in truth, is it altogether *convenient* too obstinately to withstand the Princes Pleasure, who, in his *Actions*, is only accountable to that *Almighty Power* that invested him in his *Regality*; and whose Chief *Restrictions* ought to Issue from his own *Conscience*. For what a *folly* is it to exact upon a *Prince* for a *Rigorous Observation* of the *Laws*, when he does better things of his *own meer Motion*, than *they* could otherwise oblige him to? Beside the Barbarous *Ingratitude* of employing a *Donative* to the prejudice of the *Bestower*. For what else are *Laws* (I *pray*) but so many *Acts* of *Grace* in a *King*, or *Expressions* of his *good will* to his *People*, in the admittance of their *Petitions* upon Tender, which he was free to *grant*, or *reject*, at Pleasure? The *Premises* duly consider'd, I cannot but highly commend, and approve of that *sound Policy*, express'd in the *substitution* of the *Hierarchy* of *Bishops*, who by their submissive Applications, Pious Admonitions, and Mature Counsels, might *allay*, and *smooth* the *edge* of *Monarchy*. And it may be a matter worth inquiring into, perhaps, whether the *mixture* of *Clay* and *Iron* in the *Statue* of *Daniel*, be not *Emblematical* of this *Temperature* of *Kingly Government* with *Episcopacy*.

HERE,

HERE, I remember, it uſes to be vehemently canvaſſed, whether it be *lawful* for a *Private man* to *kill a Tyrant*. And, whether a *Subject* may *juſtly repel* the *Illegal Violence* of his *Prince*. Since *Breach* of *Law* in the *one*, may ſeem to *Cancel* the *Obligation* of *Allegeance*, in the *other*. The *Anſwer* now is eaſie. For the *Goſpel* expreſly prohibits all *Private* Vengeance: and our *Saviour* ſays, *He that takes up the Sword, ſhall periſh by the Sword*. Therefore it muſt needs be *Impious*, and *unlawful* for a *Subject* to *kill*, or *reſiſt* his *Natural Lord*, though he Govern never ſo *Tyrannically*. Beſide that the *Stipulation*, by which the *Prince* obliges himſelf to certain *Rules* of *Adminiſtration*, is not the *main Tye* of the *Peoples Obedience*. For they ſtand Indiſpenſably bound by the *Command* of God, which exacts from them *Honours* and *Obedience*, even to *Evil Kings*; and expreſly prohibits all manner of *Forcible Reſiſtance* againſt the *Supreme Magiſtrate*, upon any *pretence* whatſoever. Thus to *Live*, and thus to *Do*, is ſafe, commandable, and Conſonant to the *Principles* of our *Chriſtian Faith*. But yet there are an *Ignorant* and *Unſteady* ſort of People, (I know) that, ſetting Light by *Gods Holy Word* contained in the *Scriptures*, do mightily ſtickle for this *Point* of *repelling* the *Illegal Force* of the *Supreme Magiſtrate* to paſs to the *Affirmative*. But alas! the *Plea* with which they would ſupport their *Aſſertion*, has ſo much of *Unregeneracy* in it, and ſo *little* of *Reaſon*, that there's no great danger of any ſober *Chriſtian's* being ſeduced with it. They tell you that

The *Doctrine* of Killing or Reſiſting the *Supreme Magiſtrate*, condemn'd as Impious

THE Injuſtice *of a* Prince *towards his* People, *actually diſcharges* them of *their* Obedience *to him*. *And then they are* Both *upon a* Level.

BUT what effect can this dangerous *Pretence* have upon any one, that is but able to diſtinguiſh betwixt the *refuſing* to *Execute* a Mortally ſinful *Command* from a

The *Argument* for it, anſwer'd

Prince, and the *Fighting* against, or *Killing* him: where the *One* is palpably oppoſite to the *Law* of *God*, the *Other*, a Patient *Reſignation* of our ſelves to *his good Pleaſure*. This *latter* Courſe took *Daniel*, the *Prophets*, and *Apoſtles*: who never went about to oppoſe the Violence and Injuſtice of even the *worſt* of *Princes*, though they were not to be wrought upon to ſubmit to their *Wills* in *all* things.

God approves of all Reaſonable Forms of *Regiment*

HERE is commonly ſtarted a *Queſtion*, *which of theſe* Forms *of* Monarchy *is moſt pleaſing to God?* And *Divines* are not a little divided, in the matter. *Some* of them contend for the Subjects *All* to lye at the abſolute diſpoſal of the *Prince*. *Others* will have this acerbity of *Bondage*, to be repugnant to the *Goſpel*. And in purſuance of this *Doctrine*, not many years ſince, they inſtigated the *Multitude* to an *Abjuration* of their *Lawful Soverign*, in order to the *Recovery* of their *Goſpel Liberty*, (as they call'd it) Inſinuating by Peſtilent *Libels*, that all *Profeſſors* ought to be exempted from *Offices* of *Toyl*, and from *Tribute*. The *former Opinion* may indeed be Cenſurable as over-rigorous, and Inhumane. But for this *latter*, it not only contradicts the *Word of God*, but is alſo deſtructive of *Society* and *Commerce*. So that it ought wholly to be Repudiated. And as to the *former*, let me here tell you once for all, that ſuch *Political Forms* of *Regimen* as are grounded upon *Principles* of *Reaſon*. That do incourage and protect the *Peaceable*, and *Honeſt*; Prohibit *Vice*, and Punish it; all ſuch *Forms* (if we dare take St *Paul's* word in the Caſe) the *Almighty* does allow of. And although in *ſome Countries* the Reins of *Government* be kept more ſtrict, and in *others*, more *Remiſs*: Yet does not this hinder, but that they may *Both* fairly lay *Claim* to *Divine Inſtitution*. For as *Remedies* are adapted to the *quality* of the *Diſeaſe*, and proportion'd to the *ſtrength* of the *Body*, ſo ought *Political Eſtabliſhments* to be *more* or *leſs* ſevere, according to

to the *Natural Temper* and *Genius* of the *People* o wh om, some are so perverſly Brutiſh, and Untractable, that no fair means, or good uſage, will prevail upon them This now is a *cauſe* of the *Diverſity* of *Cruel Conſtitutions*, by which ſome are treated as *Slaves*, others, *indulg'd*, and *priviledg'd*, by the Generoſity of the *Prince* in conſenting to a Limitation of his *Prerogative* Thus it is in *Germany*, where the *Roman Laws* are moſt in uſe By this we ſee, that *all Subjects* are not properly *Slaves* Yet can it not be deni'd that *Samuel* (in the *Books* of *Kings*) ſtating the *Rights* of *Empire*, does approve of the moſt *abſolute Form*, and calls it the *Prerogative* of a *King* The *Holy Ghoſt* intimating by this that *Sovereignty*, though it be never ſo *Deſpotical*, yet if it ſerve *Virtuous Meaſures*, it is undoubtedly of *Gods appointment* And the ſame thing may be inferr'd from the *proceedings* of *Joſeph*, who miſerably inthrall'd all *Egypt*. But from what has been ſaid there can be no reaſonable *Conſequence*, either that thus *Rigorous*, or any *one other Model* of *Regiment*, ought to be univerſally entertain'd, in all *Countries* For where the *people* have obtain'd a Grant of *Priviledges*, the *Magiſtrate* ought not in Juſtice to invade them Becauſe in this caſe the *Subjects Right* is as undoubted, as is the *Princes* only the difference lies in *this*, that the *Subject* may forfeit his *Free-hold*, by *Miſdemeanour*, or otherwiſe; whereas the *Prince* is utterly incapable of making any Forfeiture of his *Crown* We read that *Achab* (*King* of *Iſrael*) ſinned grievouſly, in ſeizing upon *Naboth's Vineyard* becauſe, in that *Country*, God had eſtabliſhed a *Limited Monarchy*, and allotted to the *people* their *Propriety* And every *Kingdom* has a *Title* to ſuch *Liberties*, as the *Laws* of the ſame do aſſure to it

NAY even under *Tyranny* it ſelf, where *All* is meer *Slavery*, the *Magiſtrate* is naturally obliged to ſuch *allowances* A *Liberty*, even under *Tyranny*.

ances as may be sufficient for the support of his *people*. For, as *Solomon* has it in his *Book* of *Proverbs*; *the Crib, the Whip, and the Burthen to the* Ass, *Bread, Correction, and Labour, to the* Slave. And the *Civil Law* does permit certain degrees of *Freedom*, even to *Bondmen*, and *Aliens*.

In what sense the word, *Liberty*, ought to be understood

BUT then, on the *other* side, by the word *Liberty* ought not to be understood *an Exemption from all Restraint*. For paying of *Taxes*, and *Obedience*, and the hazarding of *all* for the service of the *Government*, are *Duties* equally Incumbent upon the *Freeman*, and upon the *Slave*. And those are the *Pests* of *Mankind*, that cry up *Liberty* as a *License to Sedition*, not as an *Incentive to Loyalty*. Now let every one of us lay it to heart, that since we are born for *Society*, which can never be preserv'd without *Superiority* and *Obedience*, it becomes both our *Duty*, and our *Interest*, to contribute as much as in us lies, to the *Weal* of the *Publique*, and to the maintenance of the *Establish'd Political Constitutions*.

Of LAWS.

ARISTOTLE concludes his *Third Book* with this *Quære*, *Which is the more* Preferable, *the Government of a* Commonwealth, *according to the* Arbitrament *of a Wise and a Just* Prince, or, *according to the prescriptions of a* Written Law? There are certain unexperienc'd persons that have revived this *Question*, now in *our* Times. Their *Reason* this. They happening to be men in *Office*, phansi'd it a lessening of their *Credit* to be still treated as *School-boys*, and debarr'd the Exercise of their *own Judgment*; by being obliged to *Copy* after the *Precepts* of every Prating *Lawyer*. And the Veneration paid to the *Talents* of the *Ancients* was [illegible] to the Delicate *Palates* of these

forward

forward Statists. Nay some *Learned* men (but such whose *Talent* lay another way) have not a little contributed to the *knowing* them up in this *Net*, by an Artificial and subtil way of *Reasoning*. As thus.

Many things must of necessity be left to the Determination of an Equitable Judge, *for that it is impossible to comprehend all* Cases *and* Emergencies, *in the Body of the Law. Therefore might the Formalities of Law-Courts well be spar'd, and all business more naturally dispatch'd, by such a Concise, and convenient* Method.

AND to make this *Pretence* yet the more *plausible*, they take occasion of Censoring the *Delays*, and *shuffling practices*, which the *people* are commonly exposed to in these *Courts*. All which *Grievances* (they alledge) would be redress'd, by an allowance of the *Sentence* of the *Magistrate*, though not punctually calculated according to the *Quillets* of *Law*, to be *Decretory*, and *Concluding*.

AFTER the summing up and examining of many *Reasons* to the same purpose, *Aristotle* Resolves all, into this *Conclusion*, That 'tis much the more *safe* to sway a *State*, and *satisfactory* to decide *Controversies*, by the help of *Laws*, and found *Precedent*, than the *other way*. Because (*says he*) without the advantage of such *Instruments*, few are able rightly to pronounce upon Points of *Equity*, and of *profit*, to the *Publique Weal*. And fewer yet, qualify'd with such an Invincible *Integrity*, as not to give occasion for certain *Over-ruling Establishments*, that may controul or mitigate the *Arbitrariness* of their *Decrees*. Because knowing themselves to be *Unaccountable*, either Ignorance, Passion, or Partiality might otherwise be still prevailing upon them, to take up with *Glimpses* of *Reason*, and *Appearances* of *Truth*. For even *good men themselves grow, many times, the worse by Licence*.

Aristotle's Opinion, in Answer to the preceding Question, about *Arbitrary Rule*, and *Legal*

BY

The Neceſſity, and Excellence of Laws

BY all this we may learn, now, that *Laws* are of neceſſary, and Excellent *Uſe*; and a *General Good* ought ever to weigh down a *Particular Inconvenience*. As *Phyſiques*, though it reaches not to the *Cure* of *all Diſeaſes*, is yet held in juſt *Eſteem*, for the *Effect* it has upon the *Generality* of them. Nay, the Miſchiefs Iſſuing from ſuch a *Liberty*, would be as afflicting to a *State*, as they are Unavoidable. For ſuppoſe a *Judge* indu'd with a *Spirit* of *Infallibility*, as well as of *Honeſty*, yet will not all this annul the neceſſity of *Political Inſtitutions*, becauſe the *Reaſonableneſs* of a *Decree* will never ſatisfie the *Litigious*. But they will ſtill be queſtioning either the Judges *Care*, or his *Integrity*, where there is not an Indifferent, Legal *Standard* to examine the *Juſtice* of his *Sentence* by. This is the only way to quiet the Clamours of the *Contentious*, becauſe they are Conſcious that the *Laws* were Enacted for the *good* of the *Whole*; and not to gratifie any *private Intereſt*; and ſo have no Colour left them, or Excuſe, for refuſing to ſubmit to their *Authority*.

How Laws came at firſt, to be made

FROM the multitude of *Injuſtices* that were continually acted under the *Cover* of this *Arbitrarineſs*, proceeded the *Invention* of *Laws*, as the beſt means to free the *people* from ſuch Burthenſome *Oppreſſions*, and for preventing affronts to the *Language* of the *Magiſtrate*. For the placing the *Reaſons* of their *Determinations* upon *Record*, took away all ſuſpition of *Partiality*, or *Errour* in the *Judgment*, which though it might perhaps ſeem *ſevere*, yet the *Legality* of it was its *Juſtification*. And although the *loſs* of a mans *Cauſe* might ſometimes make him unſatisfi'd with the *Reaſonableneſs* of the *Law* that occaſion'd it; Yet the Complaint reſted *there*, becauſe *that* was the *Rule* agreed upon for the determining of *Right* and *Wrong*; and the *Generality* of its *Reception* made its *Validity* Unqueſtionable. But this *Argumentation* might be

ſpar'd

ſpar'd, if we would but duly conſider it, that all wiſe *States men* have unanimouſly concurr'd in an Opinion, of the *neceſſity* of *written Laws* And the *Arguments* on the *other* hand, ought not to be brought into Competition with ſuch a number of *Grave Authorities* When I conſider that in all *other Arts*, only the *Maſters* of them are eſteem ed Competent *Judges* of *Controverſies* ariſing about them; I cannot but reprehend that unhappy *Levity* of *Humour*, ſo predominant among us, which will ſtill be Magiſteri ally Cenſuring the Proceedings of *Princes*, and *Great* men, at a venture without any regard to the *Reſpect* enjoyn'd us to our *Superiours*, or to the *difficulty* of the *Political Art*, above all others. This *Vanity* ought effectually to be provided againſt, as not only detracting from the *Dignity* of this glorious *Science*, but including alſo an *In let* to the moſt pernicious of *Civil Confuſions*; for it is de ſtructive of *Orders*, and impairs the Veneration due to the *Government*

TAKE *Ariſtotle's* Opinion of *written Laws* in his own words; ἐκεῖνο (ſays he) τὸν νόμον κελεύειν ἄρχειν, &c. That is to ſay; "Where wholeſome *Laws* are entertained, as a "*Rule* for *Civil* Proceedings, in a *Commonwealth*; it ar "gues a Diſpoſition in that *people*, to depend upon *Divine* "*Reaſon*, for their *Protection* But where a *Tyrant* is the "only *Moderator*; there the *Subject* Truckles to a *Brute*, "and lies at the Mercy of *Paſſion*, and *Corruption*: where "as the *Laws* know none of *this*, as being *True Reaſon*, "diveſted of all *Affections* Thus much was well ſaid, for it inſinuates that *Laws* are not only according to *Nature*, but that a *Deity* does Eminently Influence, in the *Sanction* of them For the *Philoſophers* did hold the *Superintenden cy* of a *Providence*, in the Converſation of the *Univerſe*: And further, That *Man* brings into the World with him, certain *Natural Principles*, and *Seeds* of *Knowledge*, which

Legal Rule preferr'd to *Arbi trary*

 are

are the pure *Effects* of the *Divine Bounty*. Nor have they Judg'd amiss in this matter.

The *Roman Laws* entertain'd in *Germany*.

THE *Germans* were once a *Barbarous People*. But at this day they are *happy* in their *Civil Institutions*, which are calculated according to the *Model* of *Ancient Rome*. So that they must be *Equitable*, as being grafted upon a *Stock* that was planted by the most Wise, Just, and Successful of *Nations*. And to speak the Truth, *it* stands in a great measure indebted to this *Policy*, for its present state of *Humanity*, and *Moderation*.

The *Jewish Platform* never design'd for an *Universal Model*.

THE *Jewish Platform* was unquestionably of *Divine Invention*, but yet it was chiefly adapted to the *Temper* of that particular *People*; and could never be design'd for an *Universal* Model, to the utter abolishing of all other *Establishments*.

The *Roman Laws* commended, and prefer'd to *Lycurgus's*, and *Solon's*.

LICURGUS'S Laws were many of them *Vicious*, and *Impracticable*. *Solon's*, indeed, were more *Rational*. But the *Romans*, who came after *Both*, found it necessary to correct, and amend them in many considerable *Points*, as that of *Marriage*, &c. So that upon the whole matter, I may safely affirm the *Roman Laws* to be so Exact, and Effectual, as to all cases that relate to the *well being* of a *Community*; that *Reason*, and *Nature*, is Eminently Conspicuous in every *Branch* of them. And though there were no use of them at the *Bar*, yet would I advise the Reading of them in *Schools*, as the best means of *Seasoning* the *Judgment*, and *Ripening* it for *Civil Concernments*.

Objections against such as would have the *Jewish Model* to be establish'd in all *Christian States*.

NOW cannot I away with those weak and unsound *Smatterers* in *Divinity*, to whom nothing is *Relishing* but *Novelty*, and *Change*. They are wholly unseen in *this* Study;

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Study; and yet are sharp set upon forging of *new Frames* of *Policy*, in opposition to the *Precepts* of all the *Ancient Christians* and *Experienc'd States-men*. Noyse, and Confidence are indeed their Greatest *Arguments* but yet in the *Van* of all their *Lectures*, and *Harangues*, you shall ever find the *Vermish* of *Religion*, and *Conscience*, and Pretences of *Hearty good will* to the Publique. But alas! how easie is it to discern the *Cheat* thorough all this *Fucus*! especially when we have it upon *Record*, and by *Experience* every body knows it, that under the *self same Mask* have still been carried on, the most Hellish of *Conspiracies*, and the horridest of *Villanies*, that ever were brought to *Light*, since the *Fall* of *Lucifer*. The *main end*, I fear me, of all this *Artificial Clamour*, is either to *Butt* for some Fat *Benefice*; or else, to serve the *Turn* of a Disaffected, and ambitious *Patron*. For they tell you that all *Heathenish Laws* are to be thrown aside, as *sinful*; and other *Moses's*, or *new-minted Models* of their own (*and none other*) to be received in *their* stead. Now the *latter* part of this *Project* is Ridiculous, and Vain, as to the *former*, he that understands the *Nature* of *Christian Liberty*, may easily perceive the unreasonableness of all such *Impositions*. For it appears by *Act* 15 that we are wholly discharg'd from those *Obligations*; because if the *Jewish Platform* were establish'd among *us*, we should then lose the Name of *Gentiles*; the *Conversion* of *whom*, the *Scriptures* so often mention; and become Proselited *Jews*. But hear their *Argument*.

That which is not of Faith, (say they) *is* Sin.

The Magistrate Determining *according to the* Roman, *or* other Laws, *cannot be sure that his* Judgment *is pleasing to God, because not pronounced according to* His *Rule.*

Therefore ought all Princes *to have Recourse to those* Laws only, *that God himself has established*

The Chief end of the Bible; in answer to the foregoing Plea

TO this I answer, That the *Minor Proposition* is simply *False*. For a *Magistrate* may be satisfi'd in his *Conscience* that his *Sentence* is pleasing to *God*, though deliver'd according to the *Tenour* of the *Roman*, or any *other Just Law*; because he has many *Texts* of *Scripture* to warrant such an *Assurance*. Beside that it never was the *End* of those *Sacred Writings* to exhibit Positive *Prescriptions* in such *Cruel Cases*, as fall under the *Cognizance* of *Humane Reason*; as being of *Affinity* to *Eating*, *Tillage*, *Building*, &c. But their *Real Design* is to reveal to us the *Will* of our *Creator*, in order to our *Eternal Salvation*.

That Heresie, &c. *in a* Prince, *destroys not his Right, &c. to Govern.*

WICKLIFF, and others, by *Sophistries* and *Argumentations*, have labour'd to prove, that *He that has not the Gift of the* Holy Spirit, *ought not to be admitted as a* Magistrate. But this *Assertion* is easily overthrown, by a number of Texts of *Scripture* that directly thwart it, by allowing a *Prince* a *Right* to a *Crown*, though he be under *Immoral*, or *Irreligious* Circumstances of *Incapacity*. *Give unto* Cæsar (says *Christ*) *the things that are* Cæsars. At the uttering whereof it is Notorious, that a lewd and Pagan *Idolater* was possess'd of the *Imperial Throne*. And although S. *Paul* knew very well what Heathenish and Vicious *Wretches* were then in *Authority*; yet at that very time, in his *Epistle* to the *Romans*, he stuck not to declare the *Magistrate* to be *Gods Minister*. Nay, S. *Peter* enjoyns *Obedience* to the *Kings* of his time, were they never so *wicked* or *Atheistical*: In saying *the Kings of the* Gentiles *exercise Authority*; our *Saviour* allows them the Title of *Soveraigns*, without making any Exception to them for the *Impiety* of their *Lives*, or the *Errour* of

of their *Belief*. *Daniel* plainly tells *Nebuchadonazer*, that *God* had beſtow'd upon him a *Kingdom*. And in the *Pſalmiſt Kings* are call'd *Gods*; though, in the ſame breath, he upbraided them for their *Iniquities*, and *Corruptions*. Many other Inſtances there are to the ſame purpoſe. But theſe are ſufficient to convince all ſober men, of the weakneſs, and unſoundneſs of all ſuch *Poſitions*. And that in the matter of *Government*, the *Religion* or *Manners*, are not ſo much to be regarded, as the *Command* of *God*, which preſſes all due Reverence to the *Perſon* of a *King*, though there were no other Motive to it, than the *ſacredneſs* of his *Function*. *Chriſtians* may further take notice, that *God* many times puniſhes a People, by ſetting a Vicious *Magiſtrate* over them, as a *Judgment* upon them for their *ſins*. So that it is our *Duty* to amend our own Lives, and not to ſeek the deſtruction of that of our *Prince*, if we be afflicted under his *Government*. The Sentence of *Euripides* that recommends a Patient Toleration of the Irregularities, and Errours of *Kings*, is worthy our *Chriſtian Imitation*; for we are bound, in *Conſcience*, to ſubmit to the *Injunctions* of the *Powers* above us.

FOR *Argument ſake*, I will now give you a taſte of *Wickliff's* way of *Reaſoning* upon this Point, as a pregnant proof of the *Byaſs*, and *Pravity* of his *Judgment*

Civil Dominion (ſays he) *is grounded upon Natural*
Natural Dominion is to be Juſt
Therefore Civil Dominion reſts upon the ſame Bottom.

He urges, in Proof of the *Minor*, that *Adam* receiv'd the Gift of his *Authority*, in his ſtate of *Innocence*.

Civil Dominion may fall upon ſuch as are wholly unworthy of it.

BUT, I ſay, that the *Minor* is *falſe*, thus notwithſtanding. For I deny that *Natural Dominion* is, to be *Juſt*, and that *Juſtice* (eſpecially *Perſonal*) is ſo eſſential to *Sovereignty*, that the *defect* of the *one*, does Cancel the *Right* of the *other*.

other Because, admitting that *Adam* was clothi'd in *Original Righteousness*, when he had his *Dominion* bestow'd upon him, yet it is clear, that the same *Right* was continu'd to him after the Labefaction of his *Innocence*. And, in truth, what can be meant by *Natural Dominion*, more than this? *A Decree of* Reason *to direct a right use of the Goods of* Nature, *in Order to the welfare, and security of Man.* But if this *Solution* be deem'd liable to question; it may be thus supported *Civil Dominion is founded upon the* Ordinance *of God. This* Ordinance *was established after the Transgression of* Adam. *Therefore may the* Right *to Civil Dominion fall upon a wicked Person that is wholly unworthy of it.* It has been my Care, throughout this *Discourse*, to make use of such *Arguments* as have *Gods Word* to Countenance them, even to the rejecting of almost all *others*: As knowing well that *these* would find better acceptance, and the *Authority* of them be prefer'd to the *Thorny Subtilties*, and *Glimmerings* of *Humane Wit*

The *Original* of *Laws*

IN a word. After the *Fall* of *Adam*, there arose a necessity of *Laws*, for the Correction of *Vice*; and consequently of *Magistrates*, to put them in Execution. So that *Natural Dominion* may be warrantably defined thus. A Grant of *Authority*, from the Law of *Nature*, to some particular persons, for the restraining of the *Licentious*. For it is certain, that *Adam*, after his *Offence*, preserved his *Natural Title* to the *Law*, as well as his *Reason*. And *Civil Dominion* may be term'd *An Execution of the Natural*. For without some *fit persons* to sit at the *Helm*, and a *Care* to suppress all other *Pretenders*, the Publique Affairs of *States* can never be capable of any Regular, or Politique *Administration*. Now the doing of all this may be call'd *Civil Dominion*, which is a certain *Effect of the Natural*. And what Broyls and Confusions in a *City*, nay in a *Family*, would be Consequential to such wicked *Practices* toward

ward deſtroying the Authority of the *Magiſtrate*, or of the *Parent*, as theſe lewd *Principles* of his do ſuggeſt, and approve of. By this way of Proceeding, no *Prince* or *Commonwealth* could ever be ſecure, or ſupport themſelves againſt the *Confederate Violences* of *Ambition*, *Luxury*, and all manner of *Vices*. For *nothing is ſo eaſie, as to pick a Hole in another mans Doublet*. Nay it will pluck down *Gods* Terrible Wrath and Vengeance upon all thoſe *Miſcreants*, that ſhall dare to treat Irreverently the *Lords anointed*. But *Wickliff* goes on.

All the Actions *of a wicked man* (ſays he) *are* ſinful.
He ſins *in the Exerciſe of* Authority.
Therefore *he is Incapable of being a* True *Magiſtrate.*

I REPLY to *this*, that a *Prince's abuſing* of his *Power*, can never *Annihilate* his *Right* to *Dominion*. Becauſe *that's* not capable of any *Forfeiture*. Nor is a Concurrence of the greateſt *Perſonal Failings*, in a *King*, ſufficient to excuſe or juſtifie any *Attempt* whatſoever, toward the *Deſtroying* of him. But his *Concluſion* is falſe too; for it ſhould not be, *He is no true Magiſtrate*, but *He abuſes his Authority*, [as not having a *Right Faith* toward *God*:] And this *abuſe* is not Repugnant to the *Nature* of *Government*. For to ſay it were, would be the ſame thing, as for a body to argue thus idly,

Incapacity, or Irreligion, does not annihilate a Princes Right to a Crown.

Whatever a wicked man does, is ſin
He ſins *in Eating*.
Therefore he does not really *Eat*

THIS now is an apparent *Non ſequitur* for the *Injuſtice* of *Governing*, or the *ſinfulneſs* of *Eating*, is no more, than the doing of *either*, without True *Faith*. And do not any way imply a *ſinfulneſs* in the *Meat* it ſelf, or in the *ſimple Enjoyment* of his *Right*. But I am ſick of ſpending time upon ſuch feeble *Cavils*. Nor in truth had I gone thus far, but for the ſake of diſcovering to the *Green Wits*, the ſorry *Deluſions* with which *Satan* does impoſe upon all ſuch as out of a Proſpect of *Worldly Advantages*, are prevail'd upon to deviate from the *Path* of *Truth*.

The Concluſion

THE END.

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